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Notes of the Week.

IT is stated that a change is imminent in the Presbyterian missions in India by which the educational work in one centre will be left to the Free Church and in another to the Established. Thus a great saving will be effected and the work in both places much more effectively done.

THE Presbyterian colleges in Belfast and Derry have been re-opened under good auspices. It is a cause of deep regret that Professor Witherow, of Derry, is in a state of health which occasions much anxiety. He was unable to take the chair as president at the inaugural meeting, and his place had to be taken by Professor Graham.

IN his recent London speech, Mr. Meredith, leader of the Opposition in the Ontario Legislature, made some telling remarks in favour of abolition of tax exemptions. As the movement in favour of this change is non-partizan, it may have the good fortune to be discussed dispassionately, and free from the warping influence of political bias.

THE Church of Scotland Presbytery of Hamilton recently held a conference on the prevalence of betting and gambling. One member condemned the publicity given to sporting intelligence by the newspapers. Another held that the Church could not effectively deal with popular gambling so long as lotteries were tolerated at Church bazaars; while a third defended lotteries when used for charitable purposes.

THERE are now five buildings and fourteen rooms along the line of the New York Central Railway devoted to the use of employees of that road as places of rest, recreation, education and religious instruction. They have been erected or leased by the men themselves; but the railroad has extended generous financial aid to them in their various enterprises of this nature. The fifth of the buildings at West Albany was opened lately by Chauncey M. Depew, President of the road.

IN graceful courtesy, says the *Christian Leader*, Edinburgh Established Presbytery has excelled the sister court by coupling the name of Principal Rainy with that of Dr. MacGregor in the formal motion of congratulation at their deputy's return from Australasia. Dr. Scott said the Churches had come to the point when they must cultivate international and intercolonial relationships. Dr. Gray, who seconded the motion, said the two Scottish deputies had done their work together most successfully.

WE do not wish, says the *New York Independent*, to say one word in disparagement of the liberality of Lord Baltimore's colony in the matter of freedom of worship; but when boasts are made of it to the injury of other colonies, it is well to remember that Lord Baltimore had his concession from the Protestant Government of England, and that nothing less than toleration of Protestants would have been tolerated by the Crown. His own instructions give evidence that prudential considerations had their influence as well as principle.

A PRESBYTERY in the Western States is somewhat in advance of their General Assembly's Committee on "Deaconesses." At a late meeting of the Presbytery of La Crosse, Rev. J. W. McNairy was installed pastor of the First Church, La Crosse, Wis. In connection with the installation services two elders were ordained, three deacons and three deaconesses. The Presbytery formally approved of the latter appointment, and recommended it to other Churches. The General Assembly has not yet given any authorization to the appointment of deaconesses in the Church.

THE "bitter cry" of poverty in England seems to have led to successful measures for relief. Pauperism in consequence decreases, though enough is left to appall sensitive souls. Twenty-seven years ago, when the population of England was somewhat over twenty millions, the paupers receiving

relief numbered fully a million. Now, with nearly thirty millions, the number of paupers is under seven hundred and fifty thousand. It is said by those who are watchful that even the great misery in London is abating under the constant and earnest administration of numerous Christian charities.

THE Synod of the Associate Reformed Presbyterian Church in the United States at its late meeting appointed a committee of twelve to revise the Standards of the Church. They are instructed to make such changes as may seem desirable, their report if approved by the Synod to be sent down to the Presbyteries. Their Church paper says: A long time has elapsed since these symbols of faith were framed, great changes have taken place, and rapid advancements have been made in social, political and ecclesiastical life, so that a demand for the modification of language, or even of doctrinal statement, is neither unreasonable or unexpected.

AT a recent meeting of the Brisbane Presbytery of the Queensland Presbyterian Church a committee was appointed to arrange for meeting immigrants on their arrival from the old country, Rev. J. Ewen to be Convener. Other Presbyterian ministers along the coast have expressed their willingness to co-operate in this work. Many arrive in Queensland, both from the home lands and the other colonies, without a friend, but if they themselves or those connected with them communicate with the minister residing at the port at which they intend to land, they may make sure of having some one to meet them who will take a kindly interest in their comfort and welfare.

MR. GEORGE REITH, of Glasgow, has passed away in his seventy-ninth year. A native of Aberdeen, where he served his apprenticeship as a joiner, he was for some time in a solicitor's office and afterwards became manager of the Aberdeen Railway Company. From this he passed to larger concerns, and was the first manager of the Grand Trunk Railway. Refusing to sign an inflated report he returned to Scotland, and in 1863 was appointed manager of the Clyde Trust from which he retired only a few weeks ago. His younger son, George, is minister of the College Church, Glasgow. The father was an elder in the congregation and a regular Sabbath school teacher till almost the day of his death. He was singularly gifted in dealing with the poor and destitute.

AT the age of eighty-two, Andrew Young, a resident of Edinburgh, author of the hymn, "There is a Happy Land," recently passed away. He was a native of the city in which he died, and his father, David Young, taught a school there for fifty years. At college the son carried off a prize in Professor Wilson's class for the best poem on "The Highlands;" and this piece formed the chief feature of a volume of verse which he published in 1876. But the popular Sunday school lyric was his sole title to the name of poet: and it bore a striking resemblance to an old Indian hymn. Mr. Young explained, however, that he never saw the latter till many years after his own piece was issued. "The Happy Land" was published by him in 1838, when he was the teacher of Niddry Street school, Edinburgh; he issued it anonymously, and did not claim the authorship for twenty years. Mr. Young was devotedly attached to the Church of Scotland, and for many years superintended the Sabbath school of Greenside parish, Edinburgh.

THERE are in the Union of the Free Evangelical Churches of France thirty-six congregations, numbering in all about 3,700 communicant members. Those members are, generally speaking, poor, most of them being peasants and working people. It is all the more gratifying to hear they gather yearly for the support of Christian ordinances or for evangelistic purposes a little more than 170,000 francs (\$35,000). Each member gives on an average fifty-three francs a year, about ten dollars. A Christian Church must be, above all, at the present stage of French history, says a French pastor, an evangelizing agency. Our Free Churches have heard and understood the divine call, and they give the most

and the best of their energies to the task of spreading the Gospel. Of course, every congregation has a work of its own in its immediate neighbourhood; but the Union, as a whole, has a very interesting work that is carried on by an evangelization committee appointed by the Synod, to which a full report is given at each session.

AN Irish correspondent of the *Presbyterian Messenger* says: The Protestants of Ireland are greatly alarmed and shocked at the appointment of an envoy extraordinary and minister plenipotentiary to the Pope by the Queen—of course advised to do so by her Cabinet. This looks like the thin edge of the wedge which may rend asunder the fabric of the Protestant Church of England; for if a Concordat be agreed upon between the Pope and the Queen of England with reference to Malta, it will form a good precedent to extend that agreement to England itself. The apprehension on this side of the Channel is that in the future possibilities affecting Ireland, Rome Rule will be one of the planks in the platform. The disestablishment of the Protestant Church and the Protestant landlords is preparing the way for Popish ascendancy in Ireland; and unless the Protestant spirit of the United Kingdom is aroused, and declares that it will have none of this coquetting with the Papacy, we shall have to fight the battle of the Reformation over again. The spirit of Papacy is not changed, and the Queen's ministers would do well to read "Foxe's Book of Martyrs," and Gladstone's "Vaticanism," and note the independent attitude taken by the Italian Government with reference to his Holiness' pretensions and claims. With the rapid increase of Romanism under the guise of Ritualism within the Church of England, and the necessities of time-serving politicians, there is good reason to feel alarm at the present outlook, and to bind together all true Protestants in the resolve to maintain the Reformed Faith and the liberties of England.

THE *Saturday Review* is not usually given to viewing moral reforms in a very genial spirit; all the more welcome, then, are its occasional utterances in condemnation of crying iniquities. Speaking of the Brussels Anti-Slavery Conference it asks: Will it be instructed to put down a European traffic as murderous as the slave-trade itself? Or is it that, while the conscience of all Europe has been shocked at last by slave-trade cruelties committed by gangs of heartless Arabs, it is not yet touched by the devastation deliberately perpetrated by Christian dealers in counterfeit strong waters? On this suggestion a Scottish contemporary remarks: The liquor trade in many parts of Africa is the chief trade. It is dishonest to the root. It pretends to be a trade in cordials; but nine-tenths of it is, to the knowledge of those who flourish on it, the sale and distribution of poisons. On the Cape coast "superior gin" is sold at five cents per pint bottle; while "splendid rum" is invoiced at eighteen cents a gallon! Two hundred miles of the West coast of Africa consume 20,000 tuns of spirits a year, say, twenty ships of a thousand tons each; and the whole of this traffic is conducted in the main by not over half a dozen firms, the members of which profess themselves Christians! On the Kree coast, says Mr. Joseph Thomson, may be seen a Hades, peopled by brutalized human beings whose punishment seems to be a never-ending thirst for drink. From the moment the traveller leaves Liverpool, according to the same authority, he finds himself in an atmosphere of poisonous spirits. "It pervades every corner of the vessel in which he takes passage. He sees the gin and rum disgorged from its capacious holds at port after port, and he will almost look in vain for a bale of Manchester cotton." A certain Glasgow firm used to employ a large number of looms weaving cloth for the African market; now it has not one. A trader on the Calabar River wrote recently to his principals to send no more cloth—drink was the only article in demand. In the Niger regions the natives traffic almost for drink alone; and in one Portuguese opium factory on the Zambesi the workpeople are paid in spirits. Even from the merely commercial point of view, it is imperative that this murderous drink traffic should be extinguished. It is draining Africa of all industrial energy and poisoning entire populations.